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WM. LLOYD GARRISON, EDITOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

J. B. YERRINGTON & SON, PRINTERS.

VOL. XXI. NO. 46.

BOSTON, MASS., FRIDAY, NOVEMBER 14, 1851.

WHOLE NO. 1088.

Refuge of Oppression.

From the Washington Union.

THE DUTY OF NORTHERN PATRIOTS.

We perceive with pleasure that the citizens of Syracuse, New York, have held a mass meeting, denouncing the treacherous conduct of the mob of negroes and abolitionists which set at defiance the laws of the United States, and forcibly rescued a fugitive slave, in that city on the first day of last month. This demonstration is right and proper; and it is worthy of imitation by the portion of the North and Northwest, where the ranting of fanaticism has been heard. But still we must express the opinion that it would have been much better had the patriotic portion of the citizens of Syracuse held their meeting some months ago, before fanaticism had become emboldened to defy the law, and to assail the officers of the law.

We have long thought that the people—the patriotic portion of the people—of the North did not fully appreciate the consequences which might flow from their silent condonement of that mad act which has given boldness under the insane teaching of Garrison, Stowe, Phillips, and dangerous teachers of the higher law doctrine—the effective organization and subtle leadership—of Wm. H. Seward, who gathers the political increase of the seed sown by the ignorant and inbittered advocates of amalgamation and negro equality.

We have had no better occasion than the present to express thoughts that we have long entertained touching the growth of abolitionism, and the spread of those high law doctrines which manifested themselves practically in the escape of Crafts, the Slave, plasters, and others?

Sold also to the South, the Syracuse outrage, and the Seward rascals.

The patriotic people of the North have not been fully alive to the results of their own supineness, nor have they fully understood the responsibility resting upon them. They seem to believe 'that one portion of a community cannot be held responsible for, and cannot suffer by, the crimes committed by another portion.' Practically, this is a great mistake.

Is not State proud of her illustrations some? Is not Philadelphia proud of Franklin? Is not West-morland proud of Washington? To a great extent, a community is regarded as a unit; and although each individual has his separate and distinct rights, duties, and responsibilities, yet he feels that he is a constituent element, as it were, of his community, with a right to rejoice in its fair fame, even though he was unborn when it was achieved. Why, then, do men—sensible and patriotic men—degrade themselves with the belief that one portion of a people may often treason and commit lawless outrages, and yet the other will submit shame?

The formidable character of anti-slavery fanaticism has arisen from the fact that the sound and patriotic people of the North have been listless and inactive, satisfying themselves with the belief that they were in no manner implicated—forgetting, the while, that inaction may be as prolific of results as active agency. Patriotism has been silent, while fanaticism has been vociferous. When but one voice is heard from a people, it is taken for the voice of public sentiment, and as such is followed by many. Had these facts been properly understood and acted on in the beginning, abolitionism would have been destroyed in the germ, and the idea that there is a law higher than the Constitution, binding on the public actions of men, would never have entered the minds of people.

For years past, there have been abolition meetings in the North, and their resolutions and proceedings have been scattered throughout the country. They may have been gotten up by men without character and influence; but distant communities could not know that fact. They may have been the work of a few; but, in the absence of counter-movements, most communities considered them the work of the whole.

The suppression of the patriotic men of the North had a double action: it encouraged the fanatics in their delusion, and gave them influence abroad. As regards the inhabitants of Lowell may, for instance, to the contrary, be patriotic and loyal; yet despotic and impudent men in Lowell met and publicly declared that they would protect the fugitive slave, and resist the law, by armed force from that day; and the result is, that Lowell stands pledged to the world as committed against the law.

The political aspirants who act according to this view, and will form combinations with the slaves, and give a wider and more fatal scope to the pestilence. Why, we ask, was Shadrach rescued in Boston? Why was the law put at defiance in Syracuse? Because the Goshurch murdered people of Boston, of Syracuse, of Christiana, and of many other places in the North, had tolerated in their system, and publicly declared that they would protect the fugitive slave, and resist the law, by armed force from that day; and the result is, that Lowell stands pledged to the world as committed against the law.

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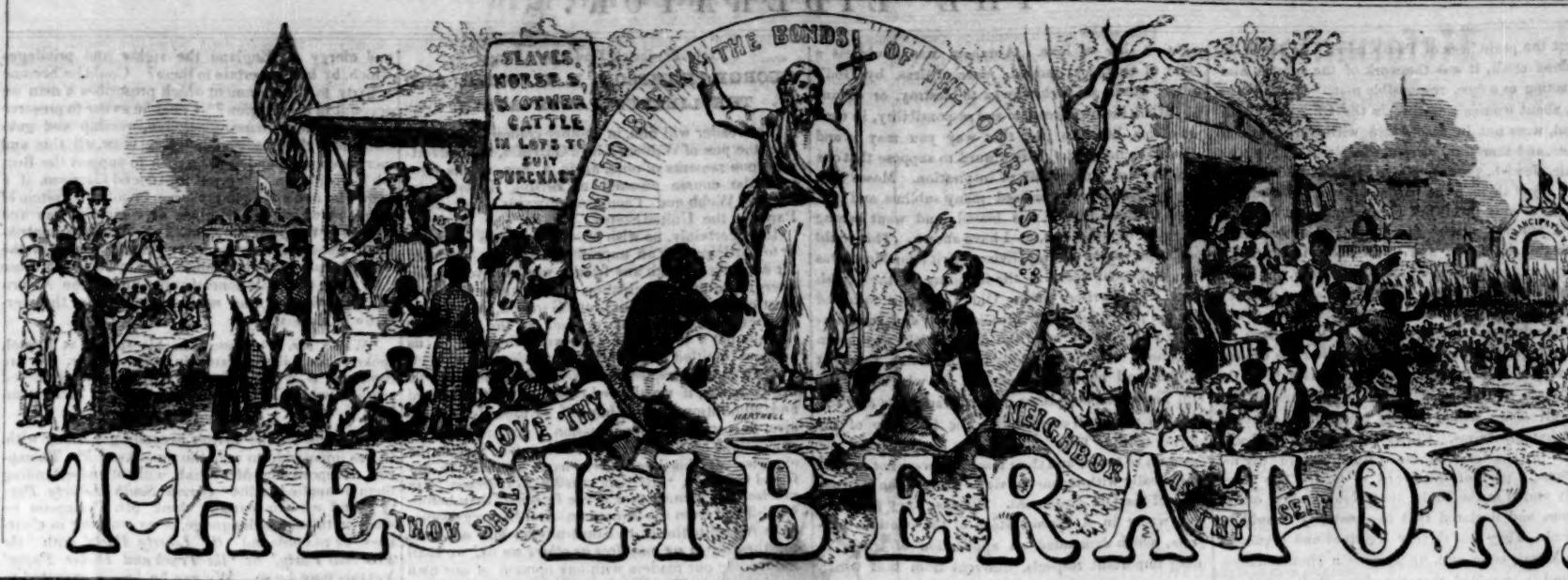
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NO UNION WITH SLAVEHOLDERS!

THE U. S. CONSTITUTION IS "A COVENANT WITH DEATH AND AN AUDIMENT WITH HELL."

"Yes! it cannot be denied—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions to secure the perpetuity of their dominion over their slaves. The first was the immunity, for twenty years, of preserving the African slave trade; the second was the stipulation to surrender fugitive slaves—an engagement positively prohibited by the law of God, delivered from Sinai; and, thirdly, the extinction, fatal to the principles of popular representation, of a representation for slaves—for articles of merchandise, under the name of persons... To call government thus constituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial majority in the slave representation over that of the free people, in the American Congress, and thereby to make the PRESERVATION, PROPAGATION AND PERPETUATION OF SLAVERY THE VITAL, AND ANIMATING SPIRIT OF THE NATIONAL GOVERNMENT."—JOHN QUINCY ADAMS.

The Liberator.

CONCORD, Mass., Nov. 10, 1851.

BROTHER GARRISON:

This number of your paper will come into the hands of many friends here, who wish to see the sermon which you publish in it, and I wish therefore to take this opportunity of saying to them, that I hope they will subscribe for the *Liberator*, and thus go to one of the present fountains of reformatory truth for the waters of life. I wish to say, that I have attentively read the *Liberator* for about three years, and I would not do without it on any account. I am sure the reading of it will do any candid, discriminating mind a great deal of good. Though it comes at a high price in consequence of being free from all party and sectarian or selfish trammels, and so fitted to please only the free, who are now but few in numbers, yet it is, in my estimation, the cheapest paper published in the United States. Will not some of the friends in Concord, to whom this number goes, take it for one year? My word for it, if they do, they will be unwilling thenceforward to be without it.

Yours, for truth and right,

DANIEL FOSTER.

THE BIBLE NOT AN INSPIRED BOOK.

A SERMON.

PREACHED BY DANIEL FOSTER.

In Concord, October 26, 1851, and published in the *Liberator* by request.

John xviii. 27, and John i. 17. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. The law was given by Moses, but grace and truth came by Jesus Christ."

On these passages I propose to-day to find a discussion of the Bible Question. The issue has been raised in such a direct way, that I wish, at once, and in a manly, Christian spirit, to meet it, whether it be infidelity to deny the plenary inspiration of the Bible. For this denial of a cherished dogma of what is popularly called the evangelical faith, I am called an infidel. I am not troubled at all by this charge. It matters not to me what the Pharisees of this day say of me, so long as I am conscious of having the approval of the spirit of Christ. But just at this time, I deem it my duty to give you the reasons of the belief which I cherish in regard to the doctrine of inspiration. I only ask of you a candid, attentive hearing, and a thorough investigation of the subject.

We are told by the majority of those who have chosen the ministry as their profession, who claim to be the conservators of religion, and the especial defenders of the truth, that the Bible is the word of God, in which is revealed to us all truth necessary to man's highest welfare, and to his ultimate salvation from all evil; that this truth is given to us in the best possible manner, and without any mistake or falsehood; that the whole Bible, from Genesis to Revelation, is given by the direct inspiration of the mind of God; that it contains just what God has revealed, through your attention to a circumstance in the life of Abraham, in the narration of which there is a palpable mistake. We are told that God commanded Abraham to take the life of Isaac his son, in a sacrifice to be offered to his Maker; but the pious father went forth accordingly, and bound Isaac upon the altar, and stretched out his hand to slay his beloved child; but when he was upon the point of plunging the knife into his own son's heart, the voice of the angel of the Lord accosted him, and directed him to spare his son.

Regarding this story I affirm, that the spirit of Christ and unperverted Reason alike revolt from the whole statement, and stamp it as a lie. God could not lay such a command on a father, could not establish such a cruel precedent, could not so trifl with a parent's love, could not so set aside the beautiful order of his government, and forever mar his absolute excellence of character, as the imposition of such a command would have done. Here, again, the writer of Genesis has related a myth which was consonant with the superstition of a dark age. In the light of Christ and Conscience, we pronounce the statement wholly destitute of truth. *If I am right in this, then I am the true prophet of the plenary inspiration of the Bible.*

Passing by many intervening statements in Genesis, which I should be glad to notice, had I time, I call your attention to a circumstance in the life of Abraham, in the narration of which there is a palpable mistake. We are told that God commanded Abraham to take the life of Isaac his son, in a sacrifice to be offered to his Maker; but the pious father went forth accordingly, and bound Isaac upon the altar, and stretched out his hand to slay his beloved child; but when he was upon the point of plunging the knife into his own son's heart, the voice of the angel of the Lord accosted him, and directed him to spare his son.

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holy home of secure and earnest affection. Whatever, therefore, has a tendency to purify and ennoble the home influences of this world, is good and god-like; and whatever has a tendency to debase and mar the relations of home, is inherently and always bad and devilish. The institution of polygamy, which Moses allowed in the law, and which the judges and kings and great men of the Hebrew nation practised, is the most effectual destroyer of the sacred rights of home of all wicked institutions that have ever prevailed among men. The direct and the inevitable tendency of the system is, to make the husband a tyrant and the wife a slave. Wherever it has lifted its head, it has debauched the public sentiment, and soon broadcast in the social state, lust, effeminacy, debasement, ruin, death. It snatches from woman all inclination to strive with noble and patient perseverance to improve and elevate herself. It makes her trifling, mindless, vain, intriguing, deceitful and unlovely; and then the ruin which it works upon her is urged as a reason for keeping her ever in a servile, degraded position. She is one of many toys, chosen by her lord to minister to his selfish pleasure. It becomes her great aim to please his fancy, and to be his favorite toy. Her heart is on fire with envy and jealousy towards others, who dispute her claim to the company and attention of her earthly lord and master. There can be no such thing, in her experience, as the pure and sweet joy which the beloved and intelligent wife daily and hourly knows, in the communion of a true home, wherein she dwells, on terms of equality, in acknowledged right and privilege, with her husband—the queen of that home, as he is the king. This most wicked system was introduced by Moses into the social policy of the Hebrews; and we are required to believe that he was acting under the direction of God's mind, and in obedience to a special inspiration, when he established this system. I hesitate not to say, that no claim more impious and monstrous than this was ever put forth, by man, in the name of God. I could just as soon subscribe to the claims of the corrupt Tetzel, who affirmed that he had power from the head of the Holy Church to grant plenary indulgence to sin, on the payment of money, as to this. The whole legislation of the Hebrew church, so far as woman was concerned, was partial, unjust, and oppressive. The daughter was given in marriage, not where her heart went, but where her father pleased. For the most trivial reasons, her husband could give a bill of divorce, and turn her from his home. At home and abroad, she was treated as an inferior being. What, now, is the bearing of Christ's word and life on this point? He says—"In the beginning, it was not so." The "beginning" here refers to the creation and original settlement of man in this world; and then the kind Father, who breathed into man the breath of life, who impressed on his soul the living sense of justice and right and truth, who gave him a conscience as his monitor and guide, in the effort to reach a true life, established the family relation, and put therein *one man and one woman*, as husband and wife, as equal companions, as indissoluble friends. Christ speaks of the *true marriage* as a union which God establishes. God joins in a union of love and harmony those who are truly married, and the divine law, as expounded by the great Teacher, before whose behests I reverently bow, is, "Let no man sunder what God hath joined." But Moses allowed this wicked system, which contravenes the original and irreconcilable law of God, which sundered, at the will of an irresponsible tyrant, the most sacred relation of life—and does this terrible wrong, also, in direct opposition to the divine law. And why did Moses do this? Christ gives the reason. Because of the hardness of the Hebrew heart. He found the people wedded to this cherished indulgence. He had not the moral courage to stand out against this cruel purpose. Probably he did not realize the enormity of the institution. Doubtless, he was greatly influenced by the prejudices of early education and early association, so that he was incapable of taking a just view of the question of woman's true position, duty and influence in the social state; and so, according to the express declaration of Christ, Moses enacted laws respecting woman which God did not sanction. Now, these men who tell us that the whole Bible is from God, take issue, as you see, in so doing, with the great Teacher, the wisest and the best, who came to bear witness to the truth, and to introduce to the notice of men the system of grace and truth, which is of and from God alone. This claim of the direct and full inspiration of the Bible, then, is really infidelity. It strikes down the radical, reformative truths of Christ's gospel, and perpetuates the social wrongs which dominate the world. In Christ, there is no distinction between man and woman. Consequently, that distinction, which did prevail in the Hebrew policy, was never sanctioned by our heavenly Father. The life of Christ teaches the same lesson on this subject as his word. He had the perfection of womanly grace and manly fortitude, of feminine sensibility and masculine firmness, of the true woman's innocence, and the true man's power over the world. It is a significant representation of Christ's relation to woman, the Evangelist's statement, that his only human parent was woman. Jesus was ever the special friend of woman, and inspired in her heart towards himself a more enduring affection than in the hearts of his chosen apostles. When fear overcame the love of the apostles, and drove them from their Master's presence, in his hour of peril and extreme suffering, the noble women, who had so often listened entranced to the Savior's divine teachings, were constant and true. They stood around their Lord and brother, and gave him the offering of their love and sympathy in the dark hours of his trial. They were first at the sepulchre, and they carried to the despairing disciples the news of Christ's resurrection. Christ's treatment of woman is one of the surest evidences, to my mind, of the truth of his claim to be received as the Son of God and the Redeemer of men. And wherever Christianity has gone forth, its high mission has been, among other reforms, to emancipate woman from her unjust and galling thralldom, and to introduce her into the social state as the equal, in power, in responsibility, in duty, and in privilege, of man. If this great work is not yet done, in any part of the world, the reason is obvious. Christianity has not yet conquered Judaism, and all other kindred systems of partial development and partial reform. When the glad day arrives that the will of God is done here as it is in heaven, when the earth shall be peopled by one holy and happy brotherhood, as heaven now is, then woman will be the equal companion of man. In behalf of the momentous reform which now begins to agitate society for the recognition of woman's right to entire social and religious equality with man, I fully and joyfully pledge my humble influence.

But I am asked, did not Paul command the wife to be subject to her husband? Did he not enjoin silence upon her in the churches? Did he not direct her to ask her husband at home, if she would learn any thing? Did he not represent the husband to be the head of the wife, even as Christ is the head of the Church? Did he not regard and speak of woman as occupying an inferior position in the social state? I admit all this, without one jot of Oberlin reservation or explanation; and then I answer the objection by showing, in the light of Christ and conscience, that Paul was mistaken in these views. His education and early associations unfitted him to be a true teacher on this point. He was a Jew, educated after the order of the strictest phariseism, and he had the Jewish view of the Scriptures, and of woman's capacity, responsibility and duty. I have endeavored to show, by the life and word of Christ, and by reason, that these Jewish views were radically wrong. It is clear that Paul never got rid of all his Jewish prejudices. It is the extreme of folly to suppose that God so acted upon the mind of Paul, or of any other man, as to destroy his personal identity, or affect his personal freedom and responsibility. God did not

correct the prejudices of Paul's mind. So far as this was done at all, it was the work of the apostle himself, acting as a free, responsible man. Paul's views, then, about woman's destiny in the Christian brotherhood, were not in accordance with Christ or conscience, and therefore, were not inspired. They were Mosaic, Jewish, partial, wrong, and, without hesitation, I reject them, as no part of the word of God.

There is only one other point connected with the topic I am now discussing which I shall present to you in this discourse, and that is, the institution of slavery, under the law which Moses gave. A great deal has been said, within a few years, about the Bible view of slavery. Some men have tried to show that the Bible does not justify slavery. Others have attempted to prove, from the Bible, that God has ordained slavery as a necessary and proper relation in the social state in this world. The former find in the Bible principles which utterly condemn slavery, in all its hateful forms. Christ and conscience being judges in the case, these principles are divine, and form a part of the word of God. The latter find it stated in the Bible, that Noah cursed one of his sons, and declared that his posterity should be slaves. They find slavery legalized and regulated in the Mosaic code, and, under certain circumstances, they find it provided that the slave shall remain in bondage all his days. They read of Paul's returning Onesimus to Philemon, and they conclude that this is a sanction for the return of fugitive slaves. They hear Paul's command to Christians to obey the powers that be, and they conclude that this binds their conscience to obey the compromises of the Constitution, and all the infernal laws which our government may pass in behalf of oppression. While there is no doubt about the existence of slavery under the Mosaic law, I see no evidence which begins to satisfy me that Paul was guilty of the heaven-faring felony of selling a runaway slave back to his chains, nor that he who was ready to die for the Christian faith, and who did receive the martyr's crown, ever counseled obedience to what he knew to be a wicked law. But this much is clear; if you admit the doctrine that the Bible is the word of God—is all given by inspiration of God—that God directed Noah to curse Ham, and to announce the divine purpose that Canaan should be in a state of servitude to his brethren, and that God directed and moved Moses to establish slavery in the Hebrew church and state, then, to be consistent, you must take your stand with J. C. Calhoun and Wm. M. Rogers, with Daniel Webster and Moses Stuart, with Caleb Cushing and Doctor Dewey, whose position is, that slavery is an institution of God's ordering and upholding. I want you should definitely understand, that the true reformer, who sets his whole moral force against social injustice and wrong, and in behalf of the universal brotherhood, cannot hold on to the doctrine of the plenary inspiration of the Bible. Humanity must strike down that pillar of superstition, on which slavery, war, bigotry and sect rest, or fall herself, to rise no more.

Christ says nothing directly upon this sin of enslaving man. It was not necessary that he should. His business, as a teacher, was to give general principles, which should apply to all human wrongs, and remove them. You apply these principles to the sin of oppression, the direct form of which is slavery, and you find full, entire reprobation of the terrible wrong. As ye would wish to be done by, so do ye to others, is the sum of Christ's teachings about man's duty to his brother. Love God, your heavenly Father, and man, your brother, is given as the whole moral duty of man, by our Savior. Christ announces the fatherhood of God and the brotherhood of man, as the eternal, unchangeable relation of man to man, and to the great First Cause of life. He makes himself the representative man, in whom every child of earth has a kindred interest and claim. The acts of kindness, the offices of love, the expression of sympathy, which one man offers to his brother in his hour of distress and extreme need, are received and rewarded by Christ as, in fact, offered to himself. He says, "Do unto this kind act to my poor, naked, sick, hungry, thirsty, chained brother, ye ministered to me. I will give you a precious reward." So, also, acts of injustice—the cruel abandonment of his brother, whom he saw in suffering need, by one able to give relief, but so indifferent about his perishing brother as to pass by unheeding—are received and punished by Christ as, in fact, the expression of scorn and hatred against himself. "In wronging thus my poor, naked, sick, hungry, thirsty, chained brother, says Jesus, 'ye did it even to me. I will recompense your crime.' And now, I submit to unperverted Reason, that Christ could have said nothing stronger than all this against slavery. Nay, more—words of direct condemnation could not compress such moral power against oppression as do these perfect principles. His word and life is an inextricable maze of partiality and injustice to suppose that human welfare and the future and endlessness of happiness of man are dependent upon the possession of a book, which was not finished till four thousand years of human action had passed, and which is not yet in the hands of one-third of the thousand millions of men who are this hour moving on to their eternal award. You need not be alarmed at my rejection of the full inspiration of the Bible. Be earnest, and honest, and patient, in your search for truth, and nothing but truth, and you will rejoice, as I this day do, in the glorious liberty of brotherhood with Christ and sonship with God.

And now, in behalf of that God whose name is Love, who is the father and everlasting friend of man—in the name of Christ, your elder brother, your compassionate Savior—in the name of the divine spirit which inspires each honest seeker after good—in the name of Reason, which comes to us an emanation from the Eternal Mind, and taking up her abode in the soul of man, makes him the kindred of the Infinite Intelligence, and stamps him with the image and likeness of God, in his intellectual and moral nature—in the name of Conscience, which is a divine monitor in the soul of man, conferring upon him the joy of God's favor when he obeys the right and shuns the wrong—in the name of that suffering Humanity, which appeals to you from a million Calvaries, on which God's children are crucified by the false-hearted oppressors of this earth—in the name of the noble dead—in the name of the living Prophets—in the name of your children—and in the name of the just award which awaits you coming to the world of spirits—I call upon you to be candid, true to your own convictions, in the decision of this question which I have held up before you to-day! I do not ask you to accept my conclusions, unless you find them true, and in accordance with Christ and Conscience. But if you do, then find my words true, then abide ye by the truth, and hold on to the liberty which God has given you. Take heed that the light in your soul does not, by your foolish timidity and unbelief, become darkness!

From the Cleveland True Democrat.

MR. GIDDINGS'S RPLY TO THE FREE PRESBYTERIAN.

JEFFERSON, Oct. 28.

EDITORS DEMOCRAT:

Your paper of the 22d, containing an extract from the "Free Presbyterian," has been read, and I notice you call on me for an explanation.

I was a member of the Presbytery at its April session. A resolution separating our connection with the General Assembly [New School] was introduced and discussed. I was then of opinion that we had better retain our connection until the meeting of the General Assembly in May, with the hope that some steps would then be taken to free that body from the crimes of slave-dealing, and of trafficking in the image of God. I thought that body would be brought to see the deep stigma, the transcendent iniquity of holding fellowship with men whose hands are actually stained with human gore. I felt that we might, perhaps, be instrumental in bringing about its reformation. But it has taken a position more firmly on the hill of oppression than that heretofore occupied: and I have now no hesitation in saying, that it is the duty of every Presbytery and every Church to withdraw all fellowship from a religious association whose members are permitted to breed mankind for the market, and to traffic in the bodies of women.

The time is near at hand, indeed, has now come, when the Church of Christ must purify itself from such Heaven-provoking crimes, or become a stench in the nostrils of all good men.

Very respectfully,

J. R. GIDDINGS.

From Frederick Douglass's Paper.

GEORGE THOMPSON, R. D. WEBB, AND THE LIBERTY PARTY AGAIN.

The reader will find, in another column, an article, from the pen of William Lloyd Garrison, animadverting upon remarks of ours, made a few weeks ago, upon the course pursued at Bristol, England, by Messrs. Webb and Thompson, towards the Liberty Party in the United States.

It is, certainly, no wish of ours either to provoke, or to participate in an unkindness and an uncalled-for controversy with any friend, who is devoting his energies to the emancipation of the enslaved; and, least of all, with William Lloyd Garrison, whom (whatever he may think or feel to the contrary,) is not a man in the wide world deemed by us as we are entitled to our love, gratitude and respect, as far as we should despise ourselves and be despised by Mr. Garrison, if we allowed considerations of regard and admiration towards himself, or towards any one else, to restrain a free expression of our independent convictions of truth and duty. It may be that, in the exercise of this liberty, we have seemed, to our friend Garrison, "extremely sensitive to criticism, less courteous in manner, less serene in spirit," than before we differed from the American Anti-Slavery Society in regard to the U. S. Constitution; but, however, we differed from the American Anti-Slavery Society, as to contend "the Liberty Party" or "the Free Soil Party," or "the Trick and Dicker Party." Yet this is so, the matter is easily got along with. It was impossible to read the remarks of Mr. Thompson, as reported by Mr. Webb, without understanding them as applied to the "Gerrit Smith Liberty Party" and we can scarcely think Mr. Thompson so lone in the use of language as so wanting in clearness, as to contend "the Liberty Party" with "the Free Soil Party" or "the Trick and Dicker Party." Yet this is so, we can scarcely think Mr. Thompson so lone in the use of language as so wanting in clearness, as to contend "the Liberty Party" with "the Free Soil Party" or "the Trick and Dicker Party." Yet this is so, we can scarcely think Mr. Thompson so lone in the use of language as so wanting in clearness, as to contend "the Liberty Party" with "the Free Soil Party" or "the Trick and Dicker Party." Yet this is so, we can scarcely think Mr. Thompson so lone in the use of language as so wanting in clearness, as to contend "the Liberty Party" with "the Free Soil Party" or "the Trick and Dicker Party."

When Mr. Thompson, in his speech at Bristol, was confident it was not in the narrow and restricted sense in which Mr. Douglass chooses to understand him.

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The Liberator.

No Union with Slaveholders!

BOSTON, NOV. 14, 1851.

REPLY OF MR. DOUGLASS.

We give the entire rejoinder of our friend Douglass to the criticism we made upon his article in reference to "Richard D. Webb, George Thompson, and the Liberty Party"; but as it is neither our desire nor intention to protract a discussion on this subject, we are perfectly content to submit the case, just as it stands, to the clear discrimination and sound judgment of our readers, without any further comment on our part.

On a single point, however, an explanatory word. Our friend Douglass entirely misapprehends us, in regard to the title of his paper—or, rather, his paper without a title. We have made no attempt to be witty, we have not designed to be sarcastic, at its expense. Nor have we objected to his name being affixed to it, as savoring of egotism. He thinks the title is simple and definite; we think it is indefinite, and too long for convenient reference. There are several papers published in Rochester, and about two thousand in the United States. Suppose an individual should ask his neighbor, "What paper do you take?" and the reply should be, "Frederick Douglass's paper"—would not the inquirer naturally ask, "What is the name of his paper?" Still the reply would be, "It is Frederick Douglass's Paper." I know you have not questioned; but can you not tell me what his paper is called? All this would be obviated by styling it "Douglass's Chronicle," or "Douglass's Freeman," or by using any other brief descriptive term. But enough, by way of explanation and elucidation.

JOSHUA R. GIDDINGS.

The intrepid opponent of the Slave Power addressed a crowded assembly in Faneuil Hall, last week, with special reference to the then approaching election in this Commonwealth, in its bearings on slavery. He was received in the most enthusiastic manner, and made a straight-forward, manly, telling speech, appealing quite as strongly to the moral as to the political feelings of those whom he addressed. There were thousands present, who were delighted to have an opportunity to behold his stalwart form, and to hear from his lips the assurance, that in the cause of imperial freedom, his spirit still continues indomitable, and his hope of its ultimate triumph bright and steadfast.

All the public men in the United States, no one has equalled Mr. Giddings in grappling with "the dark spirit of slavery," on the score of courage, fidelity, and zeal. In Congress, he stands conspicuously above all others, in these qualities. Of course, he is most bitterly hated and atrociously maligned by the pro-slavery presses of the country,—especially by those in the service of the fallen Whig party. The New Bedford *Mercury* styles him "the greatest political knave of the day," "a whining hypocrite," "a narrow-minded, uneducated bigot," "a backbiting, abusive, lying politician," "a foreign impostor," "a disappointed tool," "a squalid stranger," "a foreign mercenary," "an Ohio slanderer," "a foreign political gladiator," "an Ohio malignant," and an "imported renegade and slanderer." The Lowell *Courier* calls Horace Mann "a foul-mouthed libeller and blackguard," "a wholesale dealer in falsehoods and vulgarities," "an obscene and nihilistic slanderer," &c. &c. Such are specimens of Whig decency and Whig anti-slavery.

INSPIRATION OF THE BIBLE.

We have devoted a large portion of our present number to the discussion of a subject not connected with the anti-slavery cause, and only incidental to the general scope of the Liberator. It is a subject, however, of no small importance, and undoubtedly has a bearing upon all reformatory movements extant, as well as yet to come. Still, it is not our wish, or design, to provoke a controversy in our columns respecting it. We publish Mr. Foster's sermon to a matter of accommodation, and in compunction with the request that has been made to us, and command it to the candid perusal of our readers as emanating from one who is technically called an "evangelical" clergyman.

STATE ELECTION.

On Monday last, the annual election for the choice of Governor, Lieutenant Governor, Senators, and Representatives, took place in this Commonwealth. Previous, the electioneering campaign had been conducted with great spirit, and all the parties put forth the most vigorous efforts. The result is, that there has been no choice for Governor. Robert C. Winthrop lacks nearly 8000 votes of an election; but the Whigs have given him an unprecedented vote.

The vote of Boston, as officially announced, was as follows:—

Wards.	Boutwell.	Palfrey.	Seal.
1.	568	473	88
2.	369	565	74
3.	446	356	69
4.	814	135	97
5.	626	263	131
6.	810	225	116
7.	715	232	82
8.	832	164	104
9.	550	199	128
10.	574	232	91
11.	513	344	112
12.	543	434	118
Total,	7384	3644	1277
	64,611	43922	28,599

REPRESENTATIVES ELECTED.

Wards.	Coalition.	No. Choice.
Suffolk.	45	1
Norfolk	9	6
Plymouth	6	12
Bristol	11	13
Newmarket	3	0
Barnstable	2	1
Worcester	9	2
Middlesex	6	33
Essex	17	29
Franklin	5	15
Hampshire	10	13
Dukes	13	7
Berkshire	10	8
Total,	168	149

The Whigs thus far, it will be seen, lead the Opposition nineteen members in the House. The political character of that body will of course depend on the elections to be held on the fourth Monday of this Month.

Eighteen Coalition Senators have been elected, and eleven Whigs—leaving eleven vacancies to be filled by the Legislature, on joint ballot. There is no reason to doubt that the Coalitionists will hold the reins of government, by an increased majority.

The popular vote is some four thousand majority against a revision of the State Constitution.

THE LIBERATOR.

INFIDELITY—LOPEZ—GORSBUCH—KOSUTH.

LONDON, Old Jewry, Oct. 13, 1851.

DEAR GARRISON:

will be gratifying to you to observe that the noble example of the United States, in interposing to rescue this great and good man, has been copied by the first corporation in our land.

Be assured of this, that the people of this country are most anxious to promote the union that ought to exist between this commercially great country and your powerful Union, and that they hail with great readiness the example you have set of sympathy for a great and good man.

The healthy activity of the democratic principle is manifested in and through your people, and they are destined to show to the world that man is able to govern himself, and that aristocracies and despots must pale before self-government.

I grieve, as most men do here, to see the plague-spot of slavery still retained amongst you. It is more difficult to eradicate social than political evils, but we have great grounds for hope in the fact, that that which men might not petition against a few years since, has now become the question of debate in the States, and a world-wide question also.

It is borne in mind, here, that though slavery was planted among you when our forefathers were lords of the ascendant, and you were mere colonists, that Christianity has raised up so generous and bold a band of abolitionists, and that even the great power and violence of those who hold slaves, and are deeply interested in the system, have not been able to keep down that love of liberty which the New Testament and the example of Jesus germinate in the hearts and minds of those who follow his example as the evidence of their duty. The extinction of slavery in America is a question of time only.

LONDON, Oct. 24, 1851.

I send you a *Daily News* of this day, (Friday, Oct. 24th, 1851.) Kosuth has just arrived at Southampton, has been received with enthusiasm, and has responded with a talent, power, and an excellence of language, and with aspirations for good, that show him to be a man from whom much may be expected; and I trust that ultimately he will be an instrument by whom the emancipation of his country and of Europe, through the aid of America, shall be brought about.

The *Daily News* will give you all that it will be possible, I apprehend, for you to insert in one publication. I therefore conclude by congratulating you on the prospects there seem to be of confirming the movement by your government in favor of European freedom, and that it will ultimately quicken them into activity in abolishing slavery throughout your great and glorious land.

Yours truly,

EDWARD SEARCH.

THE LIBERATION OF JERRY.

SYRACUSE, Nov. 1, 1851.

DEAR BROTHER GARRISON:

It does my heart good to hear in every direction, in this liberty-loving city, the animated discussion on the rescue case; and see, in a vast majority of cases, that Jerry's liberation is justified and rejoiced in. The ordinary business of the city seems to be going briskly on, and yet at every resting place something comes about the rescue, or some of its attendants or consequences. Yesterday, some of the persons who attempted to kidnap Jerry were arrested, and it is the design of the friends of freedom to put all who had any part or lot in that vile transaction upon trial for kidnapping. This city occupies a very enviable position among her sisters of the West. She is exasperated by all that is atheistical and vile, all that is brutal and pro-slavery in Church and State; while the blessings of all who love God and their fellow-men cover her as with a garment.

When Mr. May called on the free men and women of Syracuse to pledge their lives, their fortunes, and their sacred honor, to protect the trembling fugitive in his distress, it filled every friend of humanity with joy. When the great Apostle declared in the hearing of many of those very men that, when the occasion served, the government would reduce a human being to slavery in the midst of an anti-slavery meeting, I am sure that every true heart, pierced by this brutal threat, exclaimed, "O! that Syracuse were filled with men and women that are free indeed; then would this bad man be proved an equally bad prophet!" And when the hour came, and the men were not wanting, nor the women either, how did the hearts of the nation leap for joy! God bless thee, Syracuse! loveliest city of the mighty West—may thy future sustain, unshaken, thy present glory!

I have this morning had a most delightful interview with S. J. May, who is charged by the kidnapping press with being the sole instigator of the rescue of Jerry. With a modesty and manliness alike characteristic of the man, he declines accepting all the honor which attaches to that praiseworthy deed; and yet confesses that he did what he could towards it. I suppose it is not to be denied that the public sentiment, which rendered it quite an impossible thing for the man-hunters to run down their victim in Syracuse, owes very much of its present power to his faithful labors. He is in hourly expectation of being arrested; and I am glad to know that he does not intend to shun the issue which the court will offer him. He intends to admit at once his participation in the rescue, and to base his defense upon the unconstitutional nature of the slave-catching act; and, secondly, upon its monstrous and inherent unrighteousness. This is as it should be. Let us see if the government will dare to inflict the penalty of this atrocious law upon one of the purest, the most peaceable, and every way lovely and honorable of its subjects. When this government proceeds to inflict the pains and penalties of felony upon such servants of God and ministers of Christ for the discharge of their conscientious duty towards their fellow-men, the beginning of the end will then have come. All good men will await the issue of this matter with the deepest interest. He and his friends may well await the issue with joy. "Say to the friends East," he remarked on parting, "that things never looked so promising here for the triumph of our cause as now. We feel strong and determined. The moral sentiment of the people, of all classes and denominations, is strongly with us. We have every thing to hope from this peaceful, determined opposition to the Slave Power."

It is not certain how this case is to terminate, but we may be sure that it can terminate only with honor to the friends of the slave. Their conduct is above all praise. May the example of Syracuse be followed by every city and town to which the hunters of men may come!

Yours, for the right,

D. S. WHITNEY.

DRAYTON AND SAYRES.

Syracuse, Nov. 9, 1851.

NOTICE.

Friends whose pledges to the Massachusetts Anti-Slavery Society, made in January last, and previously to be applied to the wants of Drayton and Sayres, confined in the Washington jail, this amount was exhausted a month ago; and they have requested us to say, in consequence of the want of funds, that they will not be able to make good their pledges. Those unfortunate men have been lying in prison for three years, separated from their wives and children; and the law requires that they should remain till the heavy fine imposed upon them shall have been paid. Their patient and good conduct have won for them the respect of the keepers of the prison, who take pleasure in saying, appear to be kind-hearted and considerate, as well as faithful officers. But it is a terrible thing for a man in full health, in the prime of his days, with the command of all his faculties, to be confined in a dark, cold, wretched cell, looking forth longingly through the iron-barred windows upon the restless sea of life rolling around him; and when that man is a husband and father, and has lost his liberty only through an act which nothing but the stern necessities of a wrong institution makes an offence against the community sustaining it, every human mind must regard him with peculiar interest and compassion.

We hope the friends of humanity will remember that if they cannot visit those in prison, they can minister to their wants.—*National Era.*

RHODE ISLAND A. S. SOCIETY.

BRO. GARRISON:

On Wednesday and Thursday, 5th and 6th instant, the Rhode Island Society held its sixteenth annual meeting. Invitations were extended to the following persons to be present as speakers: Frederick Douglass, Samuel R. Ward, Charles L. Remond, Theodore Parker, Charles C. Burleigh, and our highly esteemed non-resistant brother, Adin Ballou. But three attended—Douglass, Remond, and Burleigh. I have not learned that any letter was received from any one but brother Ballou, which stated, that other engagements would prevent his being present.

At the morning session, on the 5th, not forty were in the Hall. At 11 o'clock, the President took the Chair; but neither of the speakers invited had arrived. Passages from Scripture were read by Joseph Jewett, and remarks made by him and an old gentleman by the name of Barney, of Cranston, in this State, designed to wake up the friends of the cause; and the meeting adjourned to 2 o'clock.

In the afternoon, Mechanics' Hall was about three-fourths full, and our indefatigable friend, C. C. Burleigh, was on hand at the hour of opening, as promised in his letter, but neither the President nor any of the Vice Presidents were there. The Chair was taken at a late hour by Daniel Mitchell of Pawtucket, at the earnest solicitation of the Secretary. The annual report was then read by the Secretary, John L. Clarke, giving, as usual, the particulars of anti-slavery work the past year. It was a fair exposé of the Society's labors, omitting only one of the Hundred Conventions, of a Sunday, attended by friend Garrison and Lucy Stone; but as this Convention was solicited to be held here by individuals, and not officially by the Society, I suppose they considered it none of their work. Some of the officers attended, and took an active part, and some contributed liberally to defray its expenses. The report will be printed, and will show that there has been some considerable labor performed, principally by females, and some good done. The remainder of the session was taken up in an excellent address by bro. Burleigh. Resolutions were presented by a committee, after the report was read.

The evening session commenced about a quarter past seven o'clock, and a large audience was present, filling the Hall before the close. Remond had arrived, who with Burleigh, addressed them with radical anti-slavery truth.

The fourth session, on the morning of the 6th, was better attended as to numbers, the Hall being about one-third full. The addresses of Douglass, (who arrived this morning,) Remond and Sophia Little, contained much that was interesting and useful for the people to hear. Douglass took occasion to utter some home truths in relation to the cause in former years; and as he is now more of a favorite with certain leaders, men and women, than formerly, in consequence of his change of position, he was the right one to do it. He ought to have done more. He spoke of the good old times in Franklin Hall, with Garrison, Phillips, Foster, Pillsbury, Abby Kelley, Rogers, Thomas Davis, and others—how the cause looked then, and compared it with present appearances. He is not that good a speaker, but he was the right one to do it. He ought to have done more. 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For the Liberator.

THE CRY OF THE FUGITIVE.

From where Niagara's waters flow,
And echoing from the rocky shore,
Is heard the cry of human woe,
That minglest with the cataract's roar.

That sound is constant, deep and loud;
But we Columbians will not hear;
Yet high above the rainbow cloud
It strikes upon the listening ear.

God of the Fugitive, how long
Shall Afric's exiled sons complain?
Without a crime endure the wrong,
And supplicate redress in vain?

Must they no more their kindred see—
No more behold their fathers' graves?
Shame to the land mislead'd the free,
That makes her guiltless children slaves!

God of the Fugitive, how long
Ere Freedom on Columbia's shore
Shall burst the fetters of the strong,
And Slavery's iron reign be o'er?

Above Niagara's glittering crest,
Far, far above the rainbow cloud,
God of the Fugitive! thou hear'st,
And thy strong arm can bend the proud!

Descendants of the Pilgrim sires,
Whose patriot hearts to freedom cling,
Who keep alive her altar fires,
And make her vaulted temples ring

With shouts of fealty and love,
Will you behold with careless eye,
While Slavery lifts her flag above,
And plants it in our Northern sky?

Shade of the gallant Warren, hear!
Shall Slavery here erect her throne
So near old Bunker's chief—so near,
God of our sires! so near his bones?

No! by the blood of the hero, shed
For freedom, we will guard her fane,
And by the ashes of the dead
Oppose the power of whips and chains.

F. M. ADLINGTON, Weymouth.

November 3, 1851.

ENGLAND'S WELCOME TO KOSSUTH.

Chief of the fallen brave,
Of the unyielding free,
Her welcome o'er the wave
Old England gives to thee.

On Freedom's chosen shore
Thy foot shall freely tread;

On the land that Milton bore,
On the land where Hamden bled.

We hail thee, gallant Hun;

We scorn the despot's frown;

Though Gaul's Republic shun
The wrath of Austria's crown,

Tell Caesar and tell Czar,
Britannia knows no fear—

What'er the fortune of the war,
Their foe finds honor here.

Then fill, fill high the bowl
To Kossuth's glorious name—

The scaffold could not daunt his soul,

The dungeon could not tame.

SUBLIME 'gainst monarchs' might

The world saw Kossuth stand,

For the cause of ancient Right,

For his own loved Fatherland.

What though by traitors' aid

The tyrants won the day;

The heart has not decayed,

Or the spirit died away.

We watch for the coming hour,

We gaze for the destined blow,

That shall smite the victor's power,

And lay th' oppressors low.

Yes, Seythia's spear shall shiver,

And Austria's scythe fall—

Freely the Magyar's river

Shall flow by Budis's wall.

Far o'er the Danube's strand

The fires of joy shall burn,

While exults the Magyar's land

At her exiled chief's return.

From the Anti-Slavery Bugle.

TO PARKER PILLSBURY.

Adown Niagara's awful steep,

The mighty waters thundering pour,

Forever in their onward sweep,

With startling plunge, and solemn roar

But o'er th' eternal foam and spray,

A thousand glorious rainbows spring,

Bright as the heavenly hues that play

Upon a blessed seraph's wing.

So from thy lips the stream of thought

In stern and lofty grandeur rolls;

With Truth's majestic thunders fraught,

Startling the quiet of our souls;

But Love's mild halo gilds the stream,

And Wit and Fancy bind their ray;

Just lent as the lustrous rainbow's beam

Abode the cataract's foam and spray.

C. L. M.

From the National Era.

OCTOBER—A WOOD HYMN.

BY CAROLINE A. BRIGGS.

My soul has grown too great to-day

To utter all it would;

Oh! those preventing bonds of clay!

When will my spirit learn to say,

Unfeatur'd, all it should?

I'm out in the free woods once more,

With whispering boughs o'erhead;

Strange influences round me steal,

And yet what deepest I feel

Must ever be unsaid.

These glowing, glowing Autumn hours!

These wildering, gorgeous days!

This dainty show of painted flowers—

As though with dusty, golden showers

The air were all a blaze!

This living, shining, burnish'd wood,

Trick'd with a thousand dyes!

Its strong ribs faced with crimson sheen,

And deck'd with gold and glittering green,

Like kingly tapestries.

This tangled roof of bristly light

Above me richly flung!

These glances of the sky's soft blue!

This quivering sunshine melting through!

This wide Earth, glory-hung!

How shall I utter all I would?

Alas! my struggling soul—

It strives to grasp these glorious things,

As strives a bird on broken wings

To struggle to its goal.

Woe to the Priesthood! woe!

To those whose hire is with the price of blood—

Perverting, darkening, changing as they go,

The searching truths of God!

Reformatory.

SPEECH OF WENDELL PHILLIPS

AT THE

WOMAN'S RIGHTS CONVENTION, OCT. 15A

AND 16th, 1851.

PHOTOGRAPHICALLY REPORTED BY J. M. W. YERKINTON.

—

me the means of scientific culture. I have never equalled the eloquence of Demosthenes, but you have never quickened my energies by holding up before me the crown and robe of glory and gratitude which I was to win. The tools, now, to him or her who can use them. Welcome me, henceforth, brother, to your arena; and let facts, not theories, settle my capacity, and therefore my sphere?

We are not here to-night to assert that woman will enter the lists and conquer, that she will certainly achieve all that man has achieved; but this we say, 'Clear the lists, and let her try.' Some reply, 'It will be a great injury to feminine delicacy and refinement for woman to mingle in business and politics.' I am not careful to answer this objection. Of all such objections, on this and kindred subjects, Mrs. President, I love to dispose in some way as this:—The ultimate consequences of any great social change, the broadest and most far-sighted intellect is utterly unable to foresee. Ask yourself, on all such occasions, if there be any element of right and wrong in the question, any principle of clear natural justice that turns the scale. If so, take your part with the perfect and abstract right, and trust God to see that it shall prove the expedient. The questions, then, for me, on this subject, are these:—Has God made woman capable, morally, intellectually and physically, of taking this part in human affairs? Then, what God made her able to do, it is a strong argument that he intended she should do. Does our sense of natural justice dictate that the being who is to suffer under laws shall first personally assent to them; that the being whose industry Government is to burden should have a voice in fixing the character and amount of that burden? Then, while woman is admitted to the gallows, the jail, and the tax-list, we have no right to debar her from the ballot-box. 'But to go there will hurt that delicacy of character which we have always thought peculiarly her grace.' I cannot help that. Let him who created her capable of politics, and made it just that she should have a share in them, see to it that these rights which He created do not injure the being He created. Is it for any human being to trample on the laws of justice and liberty, on an alleged necessity of helping God govern what he has made? I cannot help God govern his world by telling lies, or doing what my conscience deems unjust. How absurd to deem it necessary that any one should do so! When Infinite Wisdom established the rules of right and honesty, He saw to it that justice should be safe.

I do not, therefore, feel at all disturbed by those arguments addressed to us as to the capacity of woman, or as to the effect upon her character of this exercise of her political rights. I know that the majority have always said to the claimant, no matter what he claimed, 'You are not fit for such a privilege.' Luther asked of the Pope, liberty for the masses to read the Bible. The reply was, that it would not be safe to trust the common people with the Word of God. 'Let them try!' said the great Reformer;—and the history of three centuries of development and purity proclaim the result. They have tried; and look around you for the consequences. The lower classes in France claimed their civil rights—the right to vote, and to a direct representation in the government; but the rich and lettered classes, the men of cultivated intellects, cried out—'You cannot be made fit.' The answer was, 'Let us try!' That France is not as Spain, utterly crushed beneath the weight of a thousand years of misgovernment, is the answer to those who doubt the ultimate success of this experiment.

Woman stands now at the same door. She says, 'You tell me I have no intellect—give me a chance. You tell me I shall only embarrass politics—let me try!' The only reply is the same stale argument that said to the Jews of Europe, 'You are fit only to make money; you are not fit for the ranks of the army or the halls of Parliament.' How cogent the eloquent appeal of Macaulay!—What right have we to take this question for granted? Throw open the doors of the House of Commons, throw open the ranks of the Imperial army, before you deny eloquence to the countrymen of Isaiah, or valor to the descendants of the Maccabees! It is the same now with us.

There is one other light in which this subject is to be considered—the freedom of ballot—and with a few words upon that, I will close these desultory remarks.

As there is no use in educating a human being for nothing, so the thing is an impossibility.

Horace Mann says, in the letter that has been read here, that he intends to write a lecture on Woman,

and I doubt not that he will take the stand which he has always done, that she should be book-taught for some dozen years, and then retire to the domestic life.

Would he give sixpence for a boy, who could only say that he had been shut up for those years in a school? The unfeudal youth that comes from college, what is he? He is a man, and has been subjected to seven years tutoring; but, man though he be, until he has walked up and down the paths of life, until he receives his education in the discipline of the world, in the stimulus of motive, in the hope of gain, in the desire of honor, in the love of reputation, he has got no education at all. Profess to educate woman for her own amusement! Profess to educate her in science, that she may go home and take care of her cradle! Teach her the depths of statesmanship and political economy, that she may smile sweetly when her husband comes home! It is so with the education man gets from books; it was well said by your favorite statesman, 'but the lessons he learns from life and society, that profit him most highly.' I thank thee, Jew, for teaching me that word! You give woman nothing but her books; you deprive her of all the lessons of practical outdoor life; you deprive her of all the stimulus which the good and great of all nations, all societies, have enjoyed—the world's honor, its gold, and its fame, and then you coolly ask of her—'Why are you not as well disciplined as we are?' I know there are great souls who need no stimulus but love of truth and growth, whom mere love of labor allure to the profoundest investigations; but these are the exceptions, not the rule. We legislate—we arrange society for the masses, not the exceptions.

One great reason, then, besides its justice, is this—because the lawyer, whose whole time is spent in the courts, until he knows nothing of what is going on in the streets, may not vote—O, no!

But as for woman, her time must be all filled in taking care of her household—her cares must be so extensive that neither those of soldiers, nor sailors, nor merchants, can be equal to them; she has not a moment to qualify herself for politics. Woman cannot be spared enough from the kitchen to put in a vote, though Abbott Lawrence can be spared from the counting-house, though General Gaines or Scott can be spared from the camp, though the Curtises and the Choates can be spared from the courts. This is the argument: Stephen Girard cannot go to Congress, he is too busy; therefore, no man ever shall. Because General Scott has gone to Mexico, and cannot be President, therefore, no man shall be.

Because A. B. is a sailor, gone a whaling voyage, to absent for three years, and cannot vote, therefore, no male inhabitant ever shall.

Logic, how profound! reasoning, how conclusive! Yet this is the exact reasoning in the case of woman. Take up the newspapers. See the sneers at this movement, 'Take care of the children'—Make the clothes—See that they are mended'—See that the pores are properly arranged.' Suppose we grant it. Are there no women but housekeepers? no women but mothers? O, yes, many! Suppose we grant that the cares of a household are so heavy that they are greater than the cares of the President of a college—that he who has the charge of some hundreds of youths, is less oppressed with care than the woman with three rooms and two children—that though President Sparks has time for politics, Mrs. Brown has not. Grant that, and still we claim that you should be true to your theory, and grant those rights to single women which the cares of her who is the mistress of a household and mother of a family incapacitate her to exercise.

It is, after all, of little use to argue these social

questions. These prejudices never were reasoned up, and my word for it, they will never be reasoned down. The freedom of the press, the freedom of labor, the freedom of the race, in its lowest classes, was never argued to success. The moment you can get woman to go out into the highway of life, and show by active valor what God has created her for, that moment this question is settled, for ever. One solid fact of a woman making her fortune in trade, will learn the male sex what woman's capacity is. I say, therefore, to women, there are two paths before you in this reform. One is, take all the laws have left you, with a confident and determined hand. The other is, cheer and encourage by your sympathy and aid those noble women who are willing to be the pioneers in this enterprise. See that you stand up the firm supporters of those bold and fearless ones, who undertake to lead their sisters in this movement. If ELIZABETH BLACKWELL, who, tramping under foot the sneers of the other sex, took her maiden reputation in her hand, and entered the hospitals of Europe, comes back the accomplished graduate of them, to offer her services to the women of America, and to prove that woman, equally with man, is qualified to do the duties and receive the honors and rewards of the healing art, see to it, women, that you greet her efforts with your smiles; that you hasten to her side, and open your households to her practice, and prove that you mean the experiment shall be fairly tried, before you admit that, in your sickness and in your dangers, woman may not stand as safely by your bedside as man. If you will but be true to each other, on some of these points, it is in the power of woman to settle, in a great measure, this question. Why ask aid from the other sex at all? Theories are but thin and unsubstantial air against the solid fact of woman mingling with honor and profit in the various professions and industrial pursuits of life. Would women be true to each other, by smoothing the pathway of each other's endeavors, it is in their power to settle one great aspect of this question, without any statute in such case made and provided. I say, TAKE YOUR RIGHTS! There is no law to prevent it, in one half of the instances. If the prejudices of the other sex and the supineness of your own prevent it, there is no help for you in the statute books. It is for you to speak, and tell the doors of the Medical Hospitals are open for the women by whom you make it known that you intend to be served. Let me have no separate, and therefore necessarily inferior, schools for women. Let us have no poor schools, feebly endowed, where woman must go to gather what help she may from second-rate professors, in one branch of a profession. No! Mothers, daughters, sisters! say to husband, father, brother, 'If this life is dear to you, I intend to trust it, in my hour of danger, to a sister's hand.